October 16
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin" (I. JOHN 3: 4-5).

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THE DISPERSION AND THE GATHERING OF ISRAEL.

ELDER ORSON F. WHITNEY.

(*Concluded from page 645*).

BUT how did all this help to fulfill the promise made to Abraham? Of what benefit were those deportations and captivities to the human race? Why, by that means, God sprinkled the blood of Israel among the nations, and it is the blood that believes, the blood of the father of the faithful. That choice blood, which calls for choice spirits as its complement, was dispersed throughout the world so that in the last days, when the Zion of God is established and the way prepared for the advent of the Messiah, out from every nation under heaven will come the children of Israel to meet their God and King. This work has already commenced. It was the God of Israel who died to redeem mankind, and it was the house of Israel, by its prophets and the apostles, which prepared the way before Him and carried on the work that He began. The dispersion of the blood of Abraham, Isaac and Jacob was a blessing to the nations, in that it made easier the spread of the Gospel among them. The message of salvation, following the red track of Israel's martyrdom, was all the more readily received because of the presence of the children of Israel among the peoples to whom the apostles and their fellows ministered.

The way was prepared in other respects as well. Alexander the Great, by his conquests, extending from Macedonia as far eastward as India, had spread a knowledge of the Greek tongue, into which the New Testament was afterward translated; and the Romans, when they had beaten in pieces all other nations, and were ruling the world, made great military roads reaching

out from Rome into the barbarian countries, and over these roads went the apostles and seventies and elders, preaching the glad tidings of salvation. They found the blood of Israel wherever they went; for the way had been prepared before them. It would have been impossible for them to have done the work they did, had not the Lord prepared the way. In fifty years, radiating from Jerusalem, they lifted the Gospel standard in every considerable city of the Roman empire, from Scythia on the north to Ethiopia on the south, and from India on the east to Britain on the west. They were sent to preach the Gospel to every creature; but who received their testimony? It was the blood of Israel scattered among the nations, and by their acceptance of the truth they set an example to their Gentile neighbors, and drew many of them likewise into the fold, thus giving them the blessings that God had given to Abraham.

The same phenomenon was repeated after this Church was organized. The Gospel was first preached in the United States and in Canada, but in 1837, it crossed the Atlantic, and was preached in Lancashire, England, where whole villages flocked into the Church, converted by the powerful testimonies of the Elders of Israel. From there it spread to other parts. In about eight months, they baptized upwards of one thousand five hundred souls. In Herefordshire, the work was no less wonderful. Whole congregations, with their preachers, came into the fold. The God of Israel had prepared the way. Many of those early English converts declared that they had seen the Elders in vision landing on their shores. They knew them when they came, because the Lord had shown them in dreams and visions that these men were His servants. Their converts, like themselves, were of the blood of Israel, the blood of Ephraim, who mixed himself among the people in ancient times.

And this man Joseph Smith, who laid the foundations of the latter-day work, who and what was he that he should be thus chosen? He was a descendant of Abraham, Isaac and Jacob, a descendant of Joseph who was sold into Egypt, a descendant of Ephraim whose descendants were mingled with the Gentiles. He lifted the ensign for the gathering of Israel, but did not live long enough to consummate the mighty undertaking. He gathered a portion of the half tribe of Ephraim, and brought forth the Book of Mormon, the stick of Joseph, to join with the stick of Judah in putting down false doctrine and establishing the truth. He built temples, received the Priesthood and its ordinances for the salvation of the living and the dead, preached the Gospel or had it preached upon both hemispheres, and began the work of gathering Israel and building up Zion—work preparatory to the glorious advent of the Lord. But martyrdom came, and he did not live long enough to gather all the tribes. But the work he inaugurated will go on until all Israel is

gathered, and the prophecies of Isaiah, Jeremiah and Ezekiel are fulfilled. "Hear the words of the Lord, O ye nations, and declare it in the isles afar off and say: He that scattered Israel will gather him and keep him as a shepherd doth his flock."

But why this gathering? What is it all about? What is the object in view? The house of Israel must be gathered because it is the God of Israel who is coming to reign over the earth, and the children of Israel are the only people who have the right to prepare the way before Him and meet Him when He appears. God works through the House of Israel in giving blessings to all mankind. "In thee (Abraham) and in thy seed shall the nations of the earth be blessed." We Latter-day Saints are Gentiles in part, but we have enough of the blood of Israel in our veins to recognize and appreciate the message that has come, and are not ashamed to stoop and pick up the diamond from the dust; for a diamond is a diamond, whether it glitter in the dust at your feet or sparkle in the diadem of a queen.

God is coming to reign over the earth, to sanctify it and prepare it for celestial glory; for after it shall have passed away as by fire, it will be restored and converted into a celestial sphere. That is the destiny of our mother planet. It keeps the celestial law, wherefore, it shall be sanctified and eventually glorified, as the abode of celestial beings forever. The King will come to Zion, a city to be built upon the North American continent, and then He will appear at Jerusalem, in the land of Palestine.

In the early days (1831) a colony was sent down into Jackson county, Missouri, to lay the foundations of Zion, upon ground consecrated by the Prophet Joseph for that purpose. But they were not allowed to remain there for more than about two years, being mobbed and driven out and not permitted to return. The Lord said that Zion should not be moved out of her place, notwithstanding her children were scattered, and that the pure in heart would return in due time and build up the waste places of Zion. The new Jerusalem will stand in Jackson county, Missouri, for the mouth of the Lord hath spoken it; and the old Jerusalem will be rebuilt upon its present site. Orson Hyde, an apostle, sent by the Prophet Joseph Smith, dedicated that land in 1841, ascending the Mount of Olives and offering up a most fervent prayer for the return of Judah to his ancient heritage. The Jews will return to Jerusalem, and other tribes will gather to Zion. Orson Hyde said in prophecy that Great Britain would be an instrument in the hands of the Lord for the restoration of the house of Judah, and this prophecy began to be fulfilled during the progress of the Great War, when General Allenby, at the head of a British army, captured Jerusalem, drove out the Turks, and prepared the way for the self-government of the Jews in that country. Sir Herbert Samuel, an English Jew, was appointed to govern Palestine.

Jesus Christ will come to Zion, and will then go to Jerusalem,

where, according to prophecy, He will rescue the Jews from impending destruction by the nations whose armies will be arrayed against them. He will set His foot upon the Mount of Olives, which will cleave in the midst, and the Jewish nation, humbled before Him, will anxiously inquire: "What are these wounds in thy hands and in thy feet?" And He will reply, "They are the wounds wherewith I was wounded in the house of my friends." Then, in the midst of great lamentation, they will recognize their Messiah, whom they did not recognize before, and this will be the conversion of the House of Judah. Meanwhile, the work of gathering Ephraim and the other tribes will continue until it is complete. The kingdom of God throughout the Millennium will have two capital cities, Zion in America, Jerusalem in Palestine, and these words of the prophet will then be fulfilled: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

JESUS CHRIST AND HIS PRE-EXISTENCE.

President Charles W. Penrose.

The doctrine of pre-existence, that is, of the being, identity and individuality of the spirit of man before uniting with the body, is one of the principles constituting the creed of the Latter-day Saints. That it is scriptural and rational can be readily demonstrated, but it is not the intention of this article to dwell minutely upon the subject as it has been treated extensively in the literature of the Church, and the texts and arguments relating to it are familiar to the members as well as the Elders. Our purpose is to touch more particularly on the nature and character and mission of the Greatest of all mankind, whose pre-existence is usually acknowledged by the various sects in Christendom.

Jesus of Nazareth was the pre-existent One of all the sons and daughters of God who dwell, or will have dwelt on this globe. "He was in the beginning with God." He was "the *firstborn* of every creature" (I. Col. 1:15). It is written: "When he bringeth in the *first-begotten* into the world, he saith, And let all the angels of God worship him" (Heb. 1:6). This first birth could not refer to His advent in mortality; in that, He is called "the only begotten Son of God." Thus He was the *firstborn* in the spirit and the *only begotten* in the flesh. And this implies the spirit birth of others of whom He was the Elder Brother, and makes plain and understandable many parts of ancient scripture that are otherwise mysterious.

He who became the Christ on earth was the chosen One of the great family of spirits, before the foundations of the earth were

laid, to be the world's Redeemer. God foresaw that Adam would break the commandment and bring death upon himself and his posterity, and therefore selected His Firstborn to perform the work of vicarious sacrifice to restore to life all who had died through "the fall." This was Christ's birthright, and He accomplished that which He was called to do. So, "as in Adam all die, even so in Christ shall all be made alive." He is "the resurrection and the life." He stands next to the Father in the eternal Godhead. Among all the sons of men in the flesh He is pre-eminent, because He was sinless in His probation, as well as because He is the mightiest of the mighty, and "the first born among many brethren."

In the second chapter of the epistle to the Hebrews 9-18, are to be found sayings that show plainly the relationship of Christ to the rest of mankind, not only as to their humanity but to their divinity as the sons and daughters of Deity. It was necessary that "the Firstborn," as well as the other "offspring" of God, should be made "a partaker of flesh and blood." All had to pass through the testings of mortal existence, all had to secure the union of spirit and earthly matter, that in the resurrection, if worthy, they might attain perfection. But He "overcame all things and was without blemish and without spot, and will bring many sons unto glory who follow him and serve him, and will cause the redemption of the body to everyone, small and great, the just and the unjust."

The world's Redeemer was with the Father in the formation of this earth. It was to Him that the Father spoke in the creation, as mentioned in Genesis, first chapter. John the Apostle refers to Him as "the Word" (John 1: 1-4) by whom all things were made "in the beginning"; that is, the beginning of this heaven and this earth, which form but a speck in the grand galaxy of worlds in the boundless universe. He was not only *with* God but "*was God.*" He acted with and for the Eternal Father. He is therefore spoken of in the Book of Mormon as "the Eternal Father of heaven and earth." "All things are of God, even the Father, and by and through Jesus Christ His Son." They created or organized all things with the power of the Holy Spirit. These three are one God. They are separate and distinct individualities, but one in mind, purpose and action and hold Supreme power over all elements and their composites, spiritual and temporal.

Some of our friends trouble themselves as to Christ's personal history previous to His incarnation. They have learned that He was Jehovah who gave the law to Moses, who manifested Himself to the ancients before His appearances to the leaders of Israel, who showed Himself to the brother of Jared and who acted as a Creator "in the beginning." So they wonder how all that is said of Him could be as revealed if He was not then "a

personage of tabernacle," clothed upon with a body of the same kind as that possessed by the Father. We might dismiss this query with the reminder that the Holy Ghost—the third person in the Trinity—is "a personage of spirit" and not clothed with a body as Christ now is.

But we direct them to the fact of His pre-eminence of birth and the evident intelligence, power and experience He had with the Father before the world was. How many ages upon ages He existed, and what was the process of development through which He passed is not revealed, and it is not profitable to speculate upon the subject because that would be chiefly conjecture. But as He was the firstborn of all the vast multitude of intelligences that subsequently became the sons and daughters of the race of Adam, it is beyond doubt that He was, at the creation of this earthly sphere, a mighty, exalted and incomparable Being among the many sons of God whom He was destined to "bring unto glory" and is worthy of their adoration and obedience. He was one with the Father and clothed with creative power and supreme authority.

None of this great family are on a par with Him. While there were many noble ones among those intelligences which the Father had organized, created or begotten—the words being of similar signification—He was the chief of them all, glorious and altogether lovely. He brought that pre-eminence into this world with Him when He was clothed with humanity, and no mortal that ever breathed of life in this earthly atmosphere has offered so splendid an example of purity, obedience, and all the virtues of a divine character embodied in humanity as He. Nor has any one exerted so potent and permanent an influence upon mankind. He is the pattern for all His fellows. He is the perfect *One*, fit to be exalted above them all.

When we consider His declaration, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5 : 19), we can reach some understanding of His association with the Great Elohim and the knowledge and wisdom and insight into eternal realities that he had obtained, and need not wonder at the position He occupied when the morn of creation dawned and God said, "Let *Us* make man after *Our* image and *Our* likeness."

The theory of reincarnation as held by many speculative philosophers, is repudiated by this Church. The doctrine of the resurrection as taught by all the prophets of God, ancient and modern, is against it. The revelations are definite and conclusive that to "every seed is his own body" in the restoration. We are to receive the same body as that possessed by each of us in this estate. "This mortal is to put on immortality; to have one body quickened by spirit, not many bodies." We are to subdue this tabernacle under the celestial law that we may be "quickened

by the celestial glory and receive the same, even a fulness." As Christ received His own body again, made immortal, so we are to have our own bodies, made like unto His glorious body, that we may be one with Him, and regain the Father's presence and society.

So we need not puzzle ourselves over the possibilities or probabilities of the Savior's antecedents that are not revealed, but rejoice in having come to the knowledge of the Son of God to the extent made manifest by the light of the Holy Ghost. And we must follow Christ in time and eternity through all conditions and experiences, for "no man cometh unto the Father but by Him." He is the greatest of all because He is the best of all, and is the firstborn of all and bears the right of our loving homage.

"We'll sing all hail to Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem
And crown Him Lord of all!"

—*Millennial Star*, Vol. 71.

A NAME IN THE SAND.

Alone I walked the ocean strand,
A pearly shell was in my hand.
I stooped, and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One lingering look behind I cast,
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill shortly be,
With every mark on earth from me,
A wave of dark oblivious sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more;
Of me, my frame, the name I bore
To leave no track nor trace.

And yet, with Him who counts the sands,
And holds the waters in His hands,
I know a lasting record stands
Inscribed against my name
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught
For glory or for shame.

Hannah Flagg Gould.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, OCTOBER 16, 1924.

EDITORIAL:

THE WAGES OF SIN.

THE young man sat before me downhearted, self-reproachful, discouraged. Evidently, he had reached that dangerous point in his life when the spirit of abandonment cries out, "O, What's the use!" and where the spirit of youth, weakened by indulgence, turns the sharp corner and stumbles and shambles heedlessly, recklessly along the road of indulgence and sin. His voice was somewhat husky, his eye rather lusterless. He look dejected and sad; nor did his looks belie his feelings. A few years ago, he had faced the future with fond anticipations and bold aspirations. His castles in the air were stately, and his chances of occupying them assured. With youth and all the buoyant energy of young manhood he was fortified, and with glorious opportunities he was favored.

But now he sat, still a youth, with ambition blunted, with hopes crushed though not killed, with energy dissipated, and with his heart heavy in the realization of having failed—sick, self-condemning, sad.

What was the matter, you ask? In answer to that question he himself had said that he lacked "manhood"; by which he meant he had lacked *self-mastery*. He had started in hopefulness to build his castles; then temptations came to him and he had yielded. He had given himself to indulgence and sin, and was then and is now reaping the wages thereof. His looks, feelings, demeanor—all bore mute witness to the fact that "The wages of sin is death."

Death in the literal sense means extinction or cessation of life. It also means "spiritual lifelessness" and a failure to respond to one's environment. Death is the opposite of life. It is in reality the result of ignorance of God and of His laws; for knowledge of the only true God, and Jesus Christ whom He has sent is eternal life. To the extent that one breaks the law governing physical growth, to that extent one impairs one's health and thereby deprives oneself of so much opportunity to live. To violate a law governing intellectual attainment is to weaken to a degree the intellect, and to transgress the laws governing spiritual attainment is to lose to a certain degree spiritual life. "An extreme violation may bring total cessation or death; that is, may make it impossible for the physical man to respond to physical environ-

ment. Every little transgression, then, has a tendency to produce, and does to a limited extent produce, death." In *Every-day Ethics*, sin is defined as a "wilful abandonment of any chosen purpose, it is disloyalty to your own ties, *it is your own power used to destroy you.* Laziness, selfishness, cowardice, blindness, always hurt you in carrying out that life for which you were meant." Thus we see how the youth to whom we refer had in blindness and weakened will, impaired the only forces he possessed with which to build the sterling character he at one time dreamed himself to become.

We are in a world of inexorable law. If we obey the laws of sin, we reap the reward of sin; if the laws of righteousness, we reap the reward of righteousness. How clearly the Prophet Joseph Smith set forth this truth in the revelation that says, "There is a law, irrevocable decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

How great, how glorious is the Gospel of Jesus Christ that sets forth in clearness and simplicity the laws of life. "Mormonism" so-called, embraces all these laws, and is, therefore, truly *the philosophy of living.* How tragic that end which comes through disobedience to these laws. Such an end is marked by physical debility, heartaches, discouragement, self-condemnation, sadness, abandonment, despair, death; "for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

DAVID O. MCKAY.

A LONG TIME READER OF THE "STAR."

THE *Millennial Star* is now well along in the eighty-fifth year of its existence. In those eighty-five years that have passed since the first issue appeared in May, 1840, voluminous have been its pages in proclaiming the everlasting Gospel, and many and varied have been its readers and subscribers.

One of the longest, if not the longest, subscriber and reader of the *Star* is Brother Samuel W. Western of Deseret, Utah, father of the late Elder James H. Western. The long period of years through which Brother Western has read the *Star* reflects credit to him and also to the magazine itself. We are pleased to reproduce a recent letter from him:

"I am sending you a one dollar bill to continue sending me the *Millennial Star.* I feel that I must have it to read, as the news from Zion goes over the waters and back—that improves it. It brings many things to my mind that I have overlooked at home.

"I have read the *Star* from my youth up, and I am nearly as

old as the *Star*—eighty-one next December 1th. My parents used to take it when I was a child in Birmingham.

"We are all well and crops are looking good. Hot days and cool nights.

"I remain,
Your brother.
SAMUEL W. WESTERN."

MINUTES OF THE LIVERPOOL CONFERENCE.

THE semi-annual conference of the Liverpool conference was held at Blackburn, Sunday, September 28th. There were in attendance, President David O. McKay and Elders G. Martin Hopfenbeck, Rulon H. Sanders, Harvey H. Glade and Kenneth F. Schade from Liverpool, Elder John H. Tomlinson of the Manchester conference and President Ernest K. Freckleton and all the traveling Elders of the Liverpool conference. An unusually large number of Saints and friends were also in attendance. The various sessions were conducted by President Freckleton, under the direction of President McKay.

The Sunday-school session commenced at 10:25 a.m., with preliminary music by Sister Emmie Thompson. The congregation sang, "In Our Lovely Deseret." Prayer was offered by Elder John H. Holden. The sacramental hymn was, "We'll Sing All Hail to Jesus' Name." The congregation repeated the sacrament gem, after which the sacrament was administered by Brothers George Easter and Arthur Birch, assisted by Brothers James Pickles, Edward Hayes, Joseph Hayes and Leslie Horner. Lucy Marsden led the congregation in the concert recitation.

The children of the conference rendered a most excellent program, which represented members of a Society for Distributing Tracts calling on a family and explaining the first principles of the Gospel. The children taking part on the program were: Dolly Leak, Dorothy Taylor, Herbert Taylor, Susan Marsden, Alice Barlow, Alban A. Birch, Edwin Astin, Arthur Holgate, Edna Rickard, Emma McKay, Dolly Easter and Thomas Grimshaw. During the rendition of the program, Sisters Ellen and Mary Duckworth sang a duet. At the conclusion of the program, the congregation sang, "See the Mighty Angel Flying."

Elder G. Martin Hopfenbeck, the first speaker, related a story emphasizing the necessity of seeing and applying the truths of the Gospel.

President McKay, the concluding speaker, likened man's body to a house. He said the body is the house wherein dwells the spirit, and it is therefore imperative to keep the body free from impurities. President McKay explained how moths destroy clothing; in the same manner, he said, evil deeds and thoughts

destroy the temple of the spirit. He explained how the Spirit of God dispels evil, even as the sunlight causes moths to flee before it. President McKay urged the children to keep their bodies free from the corruptions of the world.

The session closed by the congregation's singing, "True to the Faith." Elder William W. Burt pronounced the benediction.

The afternoon session commenced at 2 o'clock by the congregation's singing, "My God, the Spring of All My Joys." Prayer was offered by Brother Joseph Falconer. The second song was, "High on the Mountain Top."

The general, the mission and the conference authorities of the Church were presented and unanimously sustained.

Elder Chancy G. Dockstader, the first speaker, showed that God lives and does provide for His children.

Elder Virgil M. Groo stressed the thought that the Latter-day Saints have a very important message for the world.

Elder Rulon W. Openshaw stated that if the people of the world knew the wonderful truths and the power of the Priesthood, there would not be the slander against the Church that is broadcasted to-day.

Elder Alfred E. Randall said that as a man thinks so is he. He said that one's acts are the blossoms of one's thoughts.

Sisters Ethel Shorrock and Maud Hayhurst rendered a duet.

Elder William W. Burt spoke on the liquor question, pointing out what prohibition of liquor has done for the Province of Alberta, Canada.

Elder John H. Holden said that the Bible becomes a new book to those who join the Church of Jesus Christ of Latter-day Saints. He spoke on salvation for the dead, advising his hearers to get the record of their families so that they can have their work done in the temple.

Elder Daniel A. Thompson took character-building for his subject, advising his hearers to search for those things that will make them a better people.

Elder Grant W. Pett talked on faith and works, saying that if a man progresses in this life, he must work.

Elder Arthur L. Fuller paid tribute to the thrift of the Latter-day Saints. He said that wherever they are found, their towns are growing and prospering.

Sister Polly Tinsley and Elder John H. Holden rendered a duet.

Elder Howard Cook took for his subject the words of the Savior: "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Elder Lewis F. Hansen spoke on revelation, and showed that revelation is just as necessary to-day as it was in olden days.

Elder Kenneth F. Schade explained that though afflictions come to one, one should not think God does not love His children. Elder Schade took for example the sufferings of the Savior.

Elder Harvey H. Glade, the concluding speaker, said that God revealed His secrets to His people in olden days, and that He will make known His secrets to men in this day, if the people live the Gospel.

The session closed by the congregation's singing, "I'll Go Where You Want Me to Go." Brother Frank Slater pronounced the benediction.

The final session commenced at 6 p.m. The congregation sang, "The Spirit of God Like a Fire is Burning. Brother George Easter offered the invocation. The second song was, "Praise to the Man."

President Ernest K. Freckleton was the first speaker. He told of the evils of tobacco and gave figures showing what might be accomplished with the money now being spent for tobacco.

Sisters Polly and Alice Tinsley sang a duet.

Elder Rulon H. Sanders took for his subject: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He said men have searched all the days of their lives for knowledge, and as leaders have left something that will benefit humanity. Elder Sanders said that if men search for the truth and live the principles of the Gospel, they will know that "Mormonism" is the true Church.

Miss Edna Crapper rendered a vocal solo.

President David O. McKay complimented the Saints for the effort they had put forth to make the conference a success. "It will be but a short time before I must leave you and return home," said President McKay, "but before leaving, I wish to give you a message that will long remain with you." The message left by President McKay was really two messages, yet but one: "Judge not, that ye be not judged," and "What it means to be born again." The speaker most eloquently illustrated from the Scriptures and by examples from life, what it means to be born again. He concluded his message by stating that a person born again would not judge his fellow men, but rather would go to his neighbor and settle any differences that may have come between them.

Sisters Ethel Espley and Nora Duckworth sang a duet.

The closing song was, "God Be With You Till We Meet Again." Elder Daniel A. Thompson pronounced the benediction.

HOWARD COOK, Conference Clerk.

WORK.

THERE is a perennial nobleness, and even sacredness, in work. Were a man ever so benighted, or forgetful of his high calling, there is always hope in him who actually and earnestly works; in idleness alone is there perpetual despair. Consider

how, even in the meanest sort of labor, the whole soul of a man is composed into real harmony. He bends himself with free valor against his task; and doubt, desire, sorrow, remorse, indignation, despair itself, shrink murmuring, far off into their caves. The glow of labor in him is a purifying fire, wherein all poison is burnt up and of smoke itself these is made a bright and blessed flame.

Blessed is he who has found his work; let him ask no other blessedness; he has a life purpose. Labor is life. From the heart of the worker rises the celestial force, breathed into him by Almighty God, awakening him to all nobleness, to all knowledge. Hast thou valued patience, courage, openness to light, or readiness to own thy mistakes? In wrestling with the dim, brute powers of Fact, thou wilt continually learn. For every noble work, the possibilities are diffused through immensity—undiscovered, except to Faith.

Man, son of Heaven! is there not in thine inmost heart a spirit of active method, giving thee no rest till thou unfold it? Complain not. Look up, wearied brother. See thy fellow-workmen surviving through eternity—the sacred band of immortals!—THOMAS CARLYLE.

FROM THE MISSION FIELD.

Branch Reorganization.—Sunday, the 28th ult., the Glasgow branch (Scottish conference) was reorganized. Elder Floyd A. Bailey was sustained as president, Elder Reed E. Callister as first counselor and Sister Janet Blake as clerk.

Appointments of Conference Presidents.—Elder Carl E. Pettersson has been appointed president of the Nottingham conference to succeed Elder Selvoy J. Boyer, who has been transferred to the Norwich conference.

Elder James D. Moyle has been appointed president of the Norwich conference to succeed Elder Arthur H. Aamodt, who has been transferred to the London conference.

Baptisms.—Saturday, the 4th inst., a baptismal service was held at Handsworth (Birmingham conference). Three candidates were baptized by Elder Ellis L. Rees, and confirmed by President Joseph E. Tillotson and Elders Alvah N. Stout and Lester D. Hovey.

A baptismal service was held at Manchester, the 4th inst. One candidate was baptized by Elder William W. Depew, Jr., and confirmed by Elder Richard M. Burgoyne.

Priesthood Meeting.—The monthly Priesthood meeting of the Birmingham conference was held the 4th inst., at Handsworth.

Reports from the various branches indicated an optimistic view prevailing throughout the conference, and that fair progress was discernible. President Joseph E. Tillotson urged every member to be a missionary, and to achieve the aims set forward for the year 1924.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

Ernest J. Johnson, from the Ulster to the Manchester conference.

Maude E. G. Johnson, from the Ulster to the Manchester conference.

Charles J. Ford, from the Birmingham to the Ulster conference.

Elizabeth W. Ford, from the Birmingham to the Ulster conference.

Arthur H. Aamodt, from the Norwich to the London conference.

James D. Moyle, from the London to the Norwich conference.

Selvoy J. Boyer, from the Nottingham to the Norwich conference.

Boyd H. Ririe, from the Birmingham to the Nottingham conference.

Socials.—Saturday, the 27th ult., the Primary of the Handsworth branch (Birmingham conference) held an outing at Lickey Hills. Games for both old and young offered intense amusement to all present. A delicious lunch was served. There were in attendance President Joseph E. Tillotson and Elders Alvah N. Stout, Lester D. Hovey, Ellis L. Rees, Dan A. Hickman, Joseph L. Muirbrook and David H. Newman.

A farewell social was held the 29th ult., at Handsworth (Birmingham conference) in honor of Elder J. Trevor Buddell who has been transferred to the Bristol conference. As a token of the appreciation and esteem in which he is held, the Saints and the Elders of the conference presented Elder Buddell with a set of linen.

The Blackburn branch (Liverpool conference) held a social the 27th ult. A luncheon was served in the afternoon, at which President David O. McKay and Elder Rulon H. Sanders from Liverpool and President Ernest K. Freckleton and all the traveling Elders of the Liverpool conference were present. An excellent program was rendered in the evening.

In honor of Elder Charles J. Ford and Sister Elizabeth W. Ford who have been transferred to the Ulster conference, a farewell social was held at Handsworth (Birmingham conference), Saturday, the 4th inst. An interesting program was enjoyed by many Saints and friends. As a token of appreciation and remembrance, the Elders and Saints of the conference presented Brother and Sister Ford with a set of cutlery.

Meetings of Traveling Elders.—A special Priesthood meeting of the traveling Elders of the Liverpool conference was held at Blackburn, the 27th ult., under the direction of President David O. McKay. Each Elder gave a very encouraging report of the branch in which he was laboring. Elder Rulon H. Sanders of the Liverpool office encouraged the Elders in their work, stating that the time of the harvest is here. President McKay explained in detail some of the problems the Elders were meeting.

A Priesthood meeting of the traveling Elders of the Scottish conference convened at Glasgow, the 4th inst., with President Wallace R. Budge presiding and conducting. The Elders reported on their labors during the previous month. Various improvements for the conference were discussed and a course for the ensuing month was outlined.

The regular monthly meeting of the traveling Elders of the Birmingham conference convened at Handsworth, the 4th inst. Brief reports were given from each field of labor, after which Elder Ellis L. Rees gave a talk on "How to Spread the Gospel under Existing Conditions." President Tillotson pointed out the necessity of finding the lost members of the conference and of securing more hours in distributing tracts.

The regular monthly Priesthood meeting of the traveling Elders of the Manchester conference was held at Manchester, the 4th inst. President Christopher C. Heaton presided. The Elders and the branch presidents reported, showing an increase in the work done over that of the previous month. President Heaton encouraged the Saints to attend the Priesthood meetings more faithfully. He also pleaded with them to support the auxiliary associations and to follow the prescribed courses of study. Elder George T. Blanch gave a lecture on "The Apostasy."

Branch Conferences.—Branch conference was held at St. Albans (London conference) the 21st ult., with President Emerson C. Willey presiding. In the Sunday-school session, a pleasing program was rendered by the children. The speakers of the day were President Willey and Elders John Walsh, W. Scott Day and A. Lewis Elggren.

The North London branch conference was held at "Deseret," the 28th ult. There were present President Emerson C. Willey and Elders John Walsh, A. Lewis Elggren, Ernest H. Capel, O. David Merrill, Deveril B. Stewart, Mark Pyne of the Swiss and German mission, and Clyde Service of the Scottish conference. A program was rendered by the members in the Sunday-school session. The speakers in the evening service were President Willey and Elders Pyne and Walsh.

The Eastwood branch (Nottingham conference) held its semi-annual conference, the 28th ult. Superintendent George Hart conducted the Sunday-school session, in which a very interesting

program was rendered. The evening service was well attended. The speakers were President Selvoy J. Boyer, Elder Carl E. Pettersson and Branch President William H. Mullinger.

The Sparkbrook branch (Birmingham conference) held a successful conference, the 28th ult. In the Sunday-school session, an instructive program was given, treating the restoration of the Gospel. Those taking part were: Brothers Henry W. Dixon, Sr. Henry W. Dixon, Jr., Ernest F. Dixon and Frank Dixon and Sisters Ellen S. Dixon and Lillian R. Dixon. The speakers of the day were President Joseph E. Tillotson, Elders Dan A. Hickman, David H. Newman and Alvah N. Stout and Brother William J. Dyson.

The Oldham branch (Manchester conference) held a successful conference the 28th ult., with President Christopher C. Heaton presiding. Superintendent Frank Mellor and Branch President George T. Blanch conducted the Sunday-schoool and the sacrament session, respectively. An instructive program was rendered by the children in the Sunday-school session, after which Sister May Mills gave a lecture on "Faith." The speakers of the day were President Heaton and Elders George T. Blanch, Albert D. Batty, Russell C. Capener, Ronald D. McGregor and Frederick Langton. Vocal selections were rendered by Sisters May Mills and Eda Palmer and Elder Ronald D. McGregor and Brother Robert Longton.

The semi-annual conference of the Wolverhampton branch (Birmingham conference) was held the 5th inst. In the Sunday-school session, a pleasing program was rendered under the direction of Elder Lester D. Hovey. Those taking part were Mary Moore, Edna Lewis, Edwin Moore, Irene Moore and Elders Lester D. Hovey and Ellis L. Rees. In the evening session, duets were rendered by Sisters Amy G. Taylor and Emily Bowen and by Sister Alice Moore and Elder Lester D. Hovey. The speakers of the day were President Joseph E. Tillotson and Elders Ellis L. Rees and Alvah N. Stout.

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